Brahmins.

(b) 1 C. R. Narayana Ayyar.
2. P. Ganapathi Ayyar.
3. T. S. Harihara Ayyar.

Nayars.

1. K. Sippukutti Menon.

Ezhuvas.

1. K. Mani

Christians.

1. Miss. Annie Bharrie.
2. C. K Joseph.

Muslims.

1. C. S. Makkar.
2. M. P. Kasim.
3. P. K. Sommoon Mulla

(c)

	Native Place	*Wherefrom transferred.*
1.	C. R. Narayana Ayyar, Cranganur	Malayalam School, Anapuzha.
2.	P. Ganapathi Ayyar Kuzhukkulli, Trichur	Do Kuzhur.
3.	T. S. Harihara Ayyar, Irinjalakkuda.	Malayalam School, Mattathur.
4.	K. Sippukutti Menon, Nadavaramba, Irinjalakkuda.	Do Meladoor.
5.	K. Mani, Poomangalam, Mukundapuram taluk.	Do Puthenthode.

(d) Yes, there are several, *e. g.*, at Srinarayanapuram which is less than three miles.

(e) No complaints about non-existence of caste-Hindu quarters, but there have been requests for transfers.

Maharaja's College Hostels.

274. Mr. C. J. Mathew.—Will the Government be pleased to inform:—

(1) whether any steps have been taken by them (since the Budget Session in Karkadagam last) towards *throwing open* the Government Hostels attached to the Maharaja's College, to all castes and creeds of His Highness' subjects and if so, with what effect;

(2) whether it is the intention of the Government to start a Cosmopolitan Hostel at Ernakulam;

(3) whether the views of the caste-Hindu parents have been ascertained in the light of the opinion of the non-official

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Members of the Council expressed during the last Budget Session, with regard to the desirability of converting the College Hindu and Christian Hostels into Cosmopolitan Hostels ;

(4) what exactly is the obstacle now standing in the way of converting the Government Hostels into cosmopolitan ones with different kitchens and messes provided for the orthodox classes of students ;

(5) whether the students of the Hindu Hostels have been provided with games and if so, with what all games ;

(6) whether the same number of games are provided to the students of the Christian Hostel also, and if not, why not ; what are the games provided to the Christian Hostel students ?

Rao Sahib Mr. C. Matthai.—(1) The question can be considered only when the College is shifted from Ernakulam and new hostels are put up.

(2) Vide answer to (1).

(3) No, in the light of the answer to (1) above.

(4) It would be a waste of funds in view of the impending transfer of the College.

(5) Yes, Badminton, Ping-pong and Volley-ball.

(6) No. Badminton and Ping-pong only have been provided. The games expenditure is met from hostel funds and not from Government and paucity of funds in the case of the Christian Hostel accounts for the less number of games provided for it.

Mr. C. J. Mathew.—How long will it take, Sir ?

Rao Sahib Mr. C. Matthai.—One cannot give a definite information. It will take five years.

Mr. C. J. Mathew.—From the answer given, am I to understand that, for another five years until the College is shifted, none of these hostels can be thrown open to all castes ?

Rao Sahib Mr. C. Matthai.—The answer given is plain.

Mr. C. J. Mathew.—What is the difficulty in throwing them open earlier ?

Rao Sahib Mr. C. Matthai.—It is given in answer to subdivision (4). ' It would be a waste of funds in view of the impending transfer of the College.'

Mr. C. J. Mathew.—That may be true. But why not throw open the Christian Hostel and the Ezhuva Hostel to all castes ?

Rao Sahib Mr. C. Matthai.—Both the Christian and the Ezhuva Hostels are full and there is no further accommodation.

Mr. C. J. Mathew.—May I know whether at least the Christian Hostel will be thrown open to all castes by the beginning of the next academical year ?

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Rao Sahib Mr. C. Matthai.—There is no necessity at this stage.

Mr. C. J. Mathew.—At least for the spirit of the modern times and civilization we want the Christian Hostel to be open to all castes.

Rao Sahib Mr. C. Matthai.—There is no proposal at present before the Government to that effect. This principle was urged in the Council and Government accepted the same and it will be put into force in good time. In good time it will be carried out.

Mr. C. J. Mathew.—So in five years it will be good time?

Rao Sahib Mr. C. Matthai.—You take one particular hostel, the Christian Hostel at Ernakulam. It is full now. Suppose it is thrown open to all people and supposing there are others to go there, then what would become of the Christian students who are excluded from that hostel? The other hostels, since they are not thrown open to all, may not be willing to admit the Christian students. So, unless all hostels are thrown open, there would be great difficulty. Further, like the Christian Hostel, the Ezhuva Hostel and the Muslim Hostel are all full. There is no extra accommodation in any of these.

Mr. C. J. Mathew.—Why not throw open at least the Christian Hostel to all classes?

Rao Sahib Mr. C. Matthai.—I have explained it in full. This is a sheer waste of time.

Mr. A. B. Salem.—Sir, I certainly object to the remark made by the Hon'ble Member for Education that we are wasting the time of the House.

Mr. C. J. Mathew.—If one Hostel is thrown open, one thing is done.

President.—It is a hypothetical quetsion. We are here to furnish facts to the question, definite information, and not assumptions or what the information would be.

Mr. C. J. Mathew.—The answer to my question is that the question can be considered only after the College is shifted from Ernakulam. I ask why not throw open the Ernakulam Christian Hostel just now if the members of the Christian Hostel are willing to admit members of other communities?

Rao Sahib Mr. C. Matthai.—Why pick out one hostel?

Mr. C. J. Mathew.—I pick out the Christian Hostel for this reason. If I say that the Hindu Hostel should be thrown open, then separate kitchens and all that will have to be newly constructed, and in view of the shifting of the College in the near future, all these expenses for the new constructions will be a mere waste. If the Christian Hostel is thrown open, then no

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additions will be necessary, no separate kitchens and all that. So, if we take the Christian Hostel, there will be no necessity to spend any more money to set up this idea. Why should we wait for five years? I am only trying to explain the impracticability set up.

Rao Sahib Mr. C. Matthai.—I can understand if he says 'let us convert all our hostels into cosmopolitan hostels.' What he says is 'let the Christian Hostel be made cosmopolitan.'

President.—What Mr. Mathew says is that, in view of the shifting of the College to Anappara, it will not be proper to spend more money here and that without spending any more money the Ernakulam Christian Hostel can be converted into a cosmopolitan hostel.

Rao Sahib Mr. C. Matthai.— The Christian Hostel is full of Christian students and in the event it is thrown open to all there will not be sufficient space for all.

President.—Then it will be necessary to put up additional buildings?

Rao Sahib Mr. C. Matthai.—Yes.

Mr. C. J. Mathew.—The Director says that we must wait for five years. May I know what are the reasons to wait for five years for the introduction of the cosmopolitan system here?

Rao Sahib Mr. C. Matthai.—In five years we expect to put up buildings at Anappara.

Mr. C. J. Mathew.— What about the present hostel buildings?

Rao Sahib Mr. C. Matthai.—I think I have explained that repeatedly, Sir.

Half fee concession to pupils of the Backward Classes.

275. Mr. P. Kumaran Ezhuthassan.—Will the Government be pleased to state whether it has got with it:—

(a) any paper to show that financial backwardness was also a consideration for the concession at its original stage ;

(b) if it has any such paper, will the Government be pleased to place the same on the Council Table ;

(c) will the Director be pleased to state whether in British India the production of the poverty certificates is a condition precedent for the grant of such concessions ;

(d) is it the financial backwardness of the community or the particular individual that is taken into account in granting the concession ;

(e) if it is the financil backwardness of the individual that counts, will the Government be pleased to extend the concession to pupils not included in the list of backward classes and who are financially backward ?

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